



EPISCOPAL NEWS SERVICE

The Episcopal Church Center ■ 815 Second Avenue, New York, New York 10017
800/334-7626 800/321-2231 (NY) 212/922-5385 ■ FAX 212/557-5827 ■ TCN: EPI039

James Solheim, News Director
Jeffrey Penn, Assistant News Director

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Church leaders agonize over possibility of military action in Bosnia

Presiding Bishop Edmond L. Browning joined other religious leaders in a May 14 statement deploring atrocities against civilians in Bosnia-Herzegovina and opening up the possibility that some form of military intervention may be necessary to halt the carnage.

"As we observe the horrendous slaughter taking place in the former Yugoslavia, the contrast between our hope for peace and the actual evil of war weighs heavily upon us, just as it does on many Muslim believers who share our deep longing for a just peace," said the statement, facilitated by the National Council of Churches. Roman Catholic bishops, Jewish and Orthodox leaders also issued statements agonizing over the situation.

Browning said that the church leaders had "reluctantly moved towards accepting armed intervention in this situation as a morally legitimate option." He said that "we have also not ruled out lifting the arms embargo against Bosnian Muslims if we are not able to provide them with adequate protection. And the issue of air strikes must be considered only in the context of a U.S. commitment to ground forces." (Page 8)

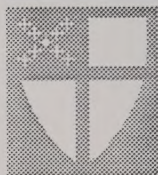
93103D

Tutu and Clinton discuss South African policy

After a meeting with President Clinton in the Oval Office on May 19, Anglican Archbishop Desmond Tutu said that the President appeared willing to lift sanctions after a transitional government was established in South Africa. "The world is waiting to help us and what we heard in the Oval Office is the United States is standing ready to give us a kick start," Tutu said.

"Basically, we were being affirmed by the President," Tutu said. "I was coming to say that it is important for those who are trying to democratize to be rewarded for it...as soon as we have a transitional authority with multiparty control of the security forces, we should have the lifting of sanctions because we need investment." The South African government has been negotiating with the African National Congress (ANC), South Africa's largest political party, for a transition to majority rule.

During their meeting, Clinton announced his Administration's official recognition of the Angolan government, and spoke with Tutu about the situation in several other African countries and the imprisonment of Burmese Nobel Peace Prize winner Aung San Suu Kyi. "The response from the



news digest

93101D

Bishop Plummer of Navajoland takes leave of absence over revelation of misconduct

In the wake of a revelation of sexual misconduct, Presiding Bishop Edmond L. Browning wrote to the bishops of the Episcopal Church on May 26 announcing that Bishop Steven Plummer of the Navajoland Area Mission will take a year's leave of absence and will continue "a closely monitored program of therapy."

Browning acted after receiving a resolution from a special meeting on May 22 of the council, standing committee and staff of Navajoland. At an earlier meeting, a deacon reported that while Plummer was a priest, he engaged in sexual activity over a two-year period with a male minor in breach of a trust relationship. The activity ended about four years ago.

The unanimous resolution said that Plummer had "sought and received help in this matter through Christian prayer, modern psychology and traditional Navajo ways" and that they are convinced that "the past is left behind, and our concern is with the present and the future." It also expressed the desire of the Navajo church that Plummer "continue to be our bishop." After the leave of absence and therapy, Plummer will consult with Browning "to determine if he should continue his duties as bishop of Navajoland." Browning appointed Bishop William Wantland, a Seminole who is bishop of the Diocese of Eau Claire (Wisconsin), as interim bishop.

Browning initially learned of the situation two years ago and sent Plummer for medical and psychological evaluation that concluded he was not "at risk" for repeating the behavior. The victim did not come forward, according to Browning, "and we understand from reliable sources that he does not wish to press a complaint or otherwise be involved." He added that the victim's privacy was being protected. "The healing of the young man continues to be of grave concern to me." (Page 6)

not evident in the meeting," said the Rev. William Townley, Jr. of Lambertville, New Jersey, president of the Episcopal Diocesan Ecumenical Officers (EDEO). "I detected the highest amount of energy for ecumenical work in my 15 years as an ecumenical officer," he said in an interview.

"Sometimes there is discouragement on the local level until people reflect about how much is going on in the ecumenical realm," said the Rev. Christopher Agnew, associate ecumenical officer at the Episcopal Church Center in New York. "People have a tendency to focus on the high-level ecumenical dialogues, but when they start listing what they're doing in their dioceses and parishes, they realize that they are very much involved in ecumenical work. Ecumenical cooperation has become so natural that it is often taken for granted," he said. (Page 14)

93106D

Episcopalians, Lutherans and Roman Catholics in central Pennsylvania sign historic covenant

Lutherans, Episcopalians and Roman Catholics in central Pennsylvania signed an historic ecumenical covenant on May 23, committing themselves to work together in the cause of Christian unity.

"I am filled with anticipation for the months and the years to come," said Episcopal Bishop Charlie McNutt of the Diocese of Central Pennsylvania at the service. McNutt said the new covenant signaled a "solemn and joyful moment" that will usher in a "whole new spirit for mission--a whole new empowerment to use our communions and our resources and our prayers to do God's will in our parishes and congregations throughout this central part of Pennsylvania."

Ecumenical officers from the three traditions worked for nearly four years to fashion and refine the covenant. Among the provisions of the covenant, clergy and parishes of the three traditions are asked to pray for each other and the unity of the whole church in Sunday liturgies, sponsor joint seasonal prayer services, engage in shared lectionary studies, promote pulpit exchanges in non-eucharistic liturgies, cooperate in the provision of premarital preparation for couples and sponsor shared retreats and formational events for clergy and parish leaders. (Page 15)

President was very heart-warming. We have an Administration that is very deeply concerned about many of the things that we worry about: human rights violations," Tutu said. (Page 10)

93104D

Lutherans and Episcopalians lay strategy for discussing 'full communion'

The committee charged with involving the Episcopal Church and the Evangelical Lutheran Church in America (ELCA) in studying a proposal for full communion between the two churches outlined its strategy at a May 7-9 meeting in Milwaukee. "Our job is to see that the proposal for full communion receives a responsible hearing in both of our two churches," said Bishop Edward Jones of the Episcopal Diocese of Indianapolis, co-chair of the Lutheran-Episcopal Joint Coordinating Committee.

In 1982 the Episcopal Church and ELCA entered into "interim eucharistic sharing" with the goal of reaching full communion at a later date. The third in a series of Lutheran-Episcopal dialogues in January 1991 produced a "Concordat of Agreement" that would implement full communion, building on "eucharistic hospitality" but also including "the orderly exchange of ordained ministers."

"The whole question of how bishops serve in the church and live in the church and hold their office will be open to some further review and a fresh look," said Jones. "There is a kind of openness here which bodes well for the kind of ecumenical dialogue of which we are a part." The concordat proposes that consecration of bishops include representatives of both churches, effectively incorporating Lutheran bishops into the historic episcopate. (Page 12)

93105D

Diocesan ecumenical officers take pulse of ecumenical movement

Ecumenical officers from 60 dioceses met in Milwaukee May 10-13 to take the pulse of ecumenism on the local level in the Episcopal Church and to share data from the grassroots that will help shape the church's future involvement in ecumenical relations.

"All the verbiage that Christianity is in the 'winter of ecumenism' was

93101

Bishop Plummer of Navajoland takes leave of absence over revelation of misconduct

by James Solheim

In the wake of a revelation of sexual misconduct, Presiding Bishop Edmond L. Browning wrote to the bishops of the Episcopal Church on May 26 announcing that Bishop Steven Plummer of the Navajoland Area Mission will take a year's leave of absence and will continue "a closely monitored program of therapy."

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The resolution expressed the desire of the Navajo church that Plummer "continue to be our bishop." After the leave of absence and therapy, Plummer will consult with Browning "to determine if he should continue his duties as bishop of Navajoland." Browning appointed Bishop William Wantland, a Seminole who is bishop of the Diocese of Eau Claire (Wisconsin), as interim bishop.

In his letter to the bishops, Browning commended the council "for moving to consensus around a painful issue. The spirit of their resolution and the compassion they have shown indicates to me that a process of healing is beginning," he wrote.

Misconduct revealed at council

The situation was aired at a May 8 meeting of the council of the Episcopal Church in Navajoland where a deacon, the Rev. Gary Sosa, reported that Plummer had confided to him that he had engaged in sexual activity over a two-year period with a male minor in breach of a trust relationship. The activity ended about four years ago.

Following the May 8 meeting, Browning placed Plummer on medical leave and then asked the council to take two weeks for comments and suggestions about the future of Plummer's ministry among the Navajo people. After receiving the May 22 resolution, the presiding bishop consulted with Native American leaders, his Council of Advice and others in the church

93107D

Bishop of the Sudan pleads for assistance from the West

Bishop Seme Solomona of the Anglican Province of the Sudan recalled the day when he and a congregation of worshipers huddled in the cathedral in Yei, expecting to be massacred by an approaching rebel army. "If we are to be massacred," the bishop said to his people, "what better place to be than in the church?" Seme's searing story, reported on a recent visit to the United States, underscored the daily climate of violence, fear and deprivation that confronts the people in his care.

As the attention of the news media and the response of relief agencies continue to focus on the situation in Bosnia, Seme and other Anglican Church leaders in the Sudan remind the world that they, too, are facing a severe crisis.

Nearly 3 million people have been displaced in the Sudan due to a decade-long civil war. Approximately 750,000 Sudanese are totally dependent on relief assistance for survival and an equal number are at risk. UN officials contend that war is responsible for more deaths than the drought conditions or the scarcity of natural resources. (Page 16)

93102

Church leaders agonize over possibility of military action in Bosnia

by James Solheim

After watching the atrocities against civilian populations in Bosnia-Herzegovina mount in a spiral of "ethnic cleansing," the nation's religious leaders have agonized over the possibility that military intervention by the international community may be needed to halt the carnage.

"As we observe the horrendous slaughter taking place in the former Yugoslavia, the contrast between our hope for peace and the actual evil of war weighs heavily upon us, just as it does on many Muslim believers who share our deep longing for a just peace," said a statement released May 14 through the National Council of Churches (NCC) and signed by 20 church leaders.

The statement offered guidelines that should govern action in the region, keeping in mind that peace missions "must remain at all times faithful to the humanitarian aims of ending the suffering of people on all sides of the conflict (see Newsfeatures for full text)."

'We can no longer stand by'

Military action must help the victims and "intensify diplomatic and economic pressures to achieve a cease-fire and a negotiated settlement," the church leaders said.

While the burden of providing forces should be shared equitably, there are "compelling reasons for our nation to assume a greater share of the burden," the church leaders added. "We can no longer stand by as human rights are violated in a wholesale manner, justice is flaunted and peace in this part of the world hangs in the balance."

The statement stopped short of endorsing air strikes as an alternative to deployment of U.S. forces as part of the U.N. contingent and said the lifting of the arms embargo would "almost certainly escalate further the fighting." But the Muslims have a right to defend themselves, the statement asserted.

Several church leaders declined to sign the statement, contending that its "primary function is a justification for military force," according to the Rev. Donald Miller of the Church of the Brethren, one of the nation's historic "peace" churches with a tradition of nonviolence.

before formulating his decision.

Browning initially learned of the situation two years ago and sent Plummer for medical and psychological evaluation that concluded he was not "at risk" for repeating the behavior. Browning said that Plummer has been in therapy since then and that he has "continued to monitor the situation closely."

"The person involved did not come forward and we understand from reliable sources that he does not wish to press a complaint or otherwise be involved," Browning said. He added that the victim's privacy was being protected. "The healing of the young man continues to be of grave concern to me."

Future rests with bishops

Since Navajoland is an area mission, the presiding bishop and the church's House of Bishops have ultimate jurisdiction.

The Episcopal Church's ministry among Navajos is a century old but was not unified until the House of Bishops created the Navajoland Area Mission in 1977. The mission combines, in a unique structure, work among the Navajos in three dioceses--Arizona, Rio Grande and Utah.

At its convocation in 1987, the Navajos asked for a new level of partnership with the Episcopal Church, including the right to nominate their own bishop. The 1988 General Convention endorsed the request and the Navajos elected Plummer in June of 1989. The House of Bishops meeting in Philadelphia that fall ratified the choice and Plummer was consecrated the first Navajo bishop, and the third Native American bishop, in March of 1990.

Plummer was born in a hogan near Coalmine, New Mexico, in 1944 and considered following the tradition of two of his grandfathers by becoming a medicine man. Under the mentorship of the Rev. Harold S. Jones, a Santee Sioux priest who would later become the Episcopal Church's first Native American bishop, Plummer was confirmed and decided to study for the priesthood. He was ordained in 1975 at the rim of Canyon de Chelly, a site of breath-taking beauty revered by the Navajo as a holy place.

intervention" because it would likely lead to "a general conflagration in the Balkans." While trying to avoid taking sides with the Serbs, who share the Orthodox faith, the bishops complained that much of the news reporting in the West is biased against the Serbians.

"Perhaps this is the moment for the prophetic voice of the Serbian Orthodox Church to be heard," said the Rev. Konrad Raiser, general secretary of the World Council of Churches, after a four-hour meeting with Serbian Patriarch Pavle after a May 13-14 visit of an ecumenical delegation of European church leaders. The delegation urged the Serbian church to put its moral authority behind peace efforts.

Raiser warned, however, that the churches "need to be modest in talking about solutions," arguing that "solutions enforced from the outside will not work." The patriarch promised the delegation that the church's synod of bishops would "do its duty and do all in its power to bring peace." In the past, the patriarch has strongly condemned the destruction of Muslim and Christian places of worship, which continues despite urgent international appeals.

Even the conservative Southern Baptist Convention (SBC) denounced the atrocities in Bosnia as genocide. "The ghosts of Auschwitz and Dachau have come back to haunt us--if we do nothing we are morally culpable," said a statement from the SBC's Christian Life Commission that reflected all the pain and ambiguity of a difficult moral dilemma.

93103

Tutu and Clinton discuss South African policy

by Jack Donovan

After a meeting with President Clinton in the Oval Office on May 19, Anglican Archbishop Desmond Tutu said that the President appeared willing to lift sanctions after a transitional government was established in South Africa. "The world is waiting to help us and what we heard in the Oval Office is the United States is standing ready to give us a kick start," Tutu said.

"Basically, we were being affirmed by the President," Tutu said. "I was coming to say that it is important for those who are trying to democratize to be rewarded for it...as soon as we have a transitional authority with

Presiding bishop adds comments

Presiding Bishop Edmond L. Browning joined his colleagues in signing the statement and added some personal comments of his own on the situation (see Newsfeatures section for text).

Browning said that the church leaders had "reluctantly moved towards accepting armed intervention in this situation as a morally legitimate option." He said that "we have also not ruled out lifting the arms embargo against Bosnian Muslims if we are not able to provide them with adequate protection. And the issue of air strikes must be considered only in the context of a U.S. commitment to ground forces."

The presiding bishop said that he was "grateful that we are moving towards a stronger commitment to see this evil war ended." Drawing distinctions between his opposition to the Gulf War, started by the United States and United Nations in response to the invasion of Kuwait, and the Balkan situation where the international community "seeks to end a war," Browning concluded, "This war has been raging out of control for over a year and remains an affront to human decency every day that it continues."

The Episcopal Peace Fellowship (EPF) issued a letter May 18 opposing air strikes and more ground troops from the international community. "To us nothing about the conflict suggests a new morality in which more violence is seen as an acceptable solution to violence and bigger war an appropriate antidote to a smaller one," said the Rev. Philip Jacobs, chair of the EPF.

Other religious leaders react

Roman Catholic leaders earlier wrote to Secretary of State Warren Christopher urging the limited use of force to stop the "slaughter of the innocents." Writing on behalf of the U.S. Conference of Catholic Bishops, Archbishop John R. Roach of St. Paul/Minneapolis conceded that there is no effective military solution but added, "We are convinced that there is just cause to use force to defend largely helpless people in Bosnia against aggression and barbarism that are destroying the very foundations of society and threaten large numbers of people."

Leaders of 13 Jewish organizations took a strong stand in April for military intervention: "If Serbian attacks on Bosnians continue, our government should immediately lift the arms embargo, send weapons to the Muslims, order air attacks on Serbian military and inflict punishment on Serbia itself by bombing power stations and transportation links," said a statement from a commission of Reformed Judaism.

The Standing Conference of Orthodox Bishops in the Americas, on the other hand, urged President Bill Clinton to "avoid any use of military

93104

Lutherans and Episcopalians lay strategy for discussing 'full communion'

The committee charged with involving the Episcopal Church and the Evangelical Lutheran Church in America (ELCA) in studying a proposal for full communion between the two churches outlined its strategy at a May 7-9 meeting in Milwaukee.

"Our job is to see that the proposal for full communion receives a responsible hearing in both of our two churches," said Bishop Edward Jones of the Episcopal Diocese of Indianapolis, co-chair of the Lutheran-Episcopal Joint Coordinating Committee. "How can we begin to help people at the local level of the church look at what full communion can mean for the renewal and transformation of the church? How can we help seminaries to look at this? How can we help bishops to look at this? How can we help the church at every level to explore the ways in which full communion may facilitate the mission of the church?" he asked.

The committee outlined the various audiences it hopes to involve in a study of a proposal that the two churches enter into full communion in 1997 and it assessed resources available and yet to be produced that could be used for the study. Video and audio presentations and at least three publications will be developed.

Building on eucharistic hospitality

In 1982 the Episcopal Church and ELCA entered into "interim eucharistic sharing" with the goal of reaching full communion at a later date. The third in a series of Lutheran-Episcopal dialogues in January 1991 produced a proposed "Concordat of Agreement" which would implement full communion, building on "eucharistic hospitality" but also including "the orderly exchange of ordained ministers." The Episcopal Church and ELCA would work together closely, particularly in mission, maintaining their traditions without actually merging.

The committee wants to help "seminaries see this historic opportunity as an integral part of modern theological study," said the Rev. Richard Jeske of New York, the Lutheran co-chair of the committee. "It will have some professional implications for the seminaries of today that were not known to seminarians ten years ago, and that very fact makes it exciting."

"I see seminaries being vitally important to what we are doing," agreed Jones. "It is very important that we take counsel with those who are

multi-party control of the security forces, we should have the lifting of sanctions because we need investment."

The South African government has been negotiating with the African National Congress (ANC), South Africa's largest political party, for a transition to majority rule. The first elections with black participation are expected in the next year and many observers predict that the ANC will win.

The ANC has been pressing President F.W. de Klerk to stop what it speculates is a security force-inspired violence that has slowed the transition to majority rule. "We had very considerable sympathy from the President that [the Administration is] aware we will be needing to see our country move," Tutu said.

Tutu's discussion with Clinton also touched on the plight of other African countries. Tutu raised the issue of Namibia, a country whose achievements he feels have been ignored, and the Sudan, where "the people there are saying that the world has forgotten them."

"The response from the President was very heart-warming. We have an Administration that is very deeply concerned about many of the things that we worry about: human rights violations," Tutu said. Clinton also used the meeting to formally announce his Administration's official recognition of the Angolan Government. Tutu, who had intended to challenge the President on this point, said, "I'm certain it will help the process in our continent where not all countries have had a good record of human rights. I am very, very thrilled."

Tutu also said he asked Clinton to press for the release of 1991 Nobel Peace Prize winner Aung San Suu Kyi, who has been under house arrest by the military junta in Burma since July 1989. "We had a very sympathetic response," he said.

--Jack Donovan is communication assistant for the Episcopal News Service.

93105

Diocesan ecumenical officers take pulse of ecumenical movement

by Jeffrey Penn

Ecumenical officers from 60 dioceses met in Milwaukee May 10-13 to take the pulse of ecumenism on the local level in the Episcopal Church and to share data from the grassroots that will help shape the church's future involvement in ecumenical relations.

"All the verbiage that Christianity is in the 'winter of ecumenism' was not evident in the meeting," said the Rev. William Townley, Jr. of Lambertville, New Jersey, president of the Episcopal Diocesan Ecumenical Officers (EDEO). "I detected the highest amount of energy for ecumenical work in my 15 years as an ecumenical officer," he said in an interview.

'Long-haul' work

Townley reported that diocesan ecumenical officers are hopeful--if not optimistic--for the future of ecumenism, despite some obstacles. "It is well known that this is 'long-haul' work," he said. However, Townley said that focusing on ecumenical relationships on the local level, rather than the national or international dialogues, had given participants a boost of energy.

"Sometimes there is discouragement on the local level until people reflect about how much is going on in the ecumenical realm," said the Rev. Christopher Agnew, associate ecumenical officer at the Episcopal Church Center in New York. "People have a tendency to focus on the high-level ecumenical dialogues, but when they start listing what they're doing in their dioceses and parishes, they realize that they are very much involved in ecumenical work."

Agnew pointed out that Episcopal parishes and congregations of other denominations engage in a wide variety of cooperative efforts, including soup kitchens and other social ministry projects, as well as other mission activities and joint worship services. "Ecumenical cooperation has become so natural that it is often taken for granted," he said.

What are the next steps on the ecumenical journey?

"There is a great deal of ecumenical activity on the local level that is not even reported to the national level," Agnew added. The use of covenants on local, diocesan, and statewide basis has blossomed, he said. EDEO

the leaders in theological seminaries...because the seminaries are training a new generation of leaders for the church."

The coordinating committee looked at a report to the 1993 ELCA Churchwide Assembly recommending several changes in the way the church orders its clergy and lay workers. The report refers to the role of Lutheran bishops, which is also dealt with in the concordat.

It was clear in the discussion that the report dealing with existing ministries in the ELCA would not deal with the historic episcopate. Proposals by LED III regarding bishops will be dealt with later, meaning that the report should not hinder the committee's work.

The role of bishops is key

"The whole question of how bishops serve in the church and live in the church and hold their office will be open to some further review and a fresh look," said Jones. "There is a kind of openness here which bodes well for the kind of ecumenical dialogue of which we are a part."

"The focus of the committee always remains: 'How does the prospect for full communion between our two churches enhance the mission of Christ's Church?'" said Jeske. "We want all of the various groups to which we must direct our attention to focus on that question."

Both churches "are part of worldwide communions," Jeske observed. "We, therefore, have a sensitivity toward how anything we might do will affect and be affected by Lutherans and Anglicans throughout the world." So, the committee reviewed international agreements between the two traditions, as well as Lutheran and Anglican discussions with other religious groups.

A churchwide study of the proposal for full communion has already begun in the Episcopal Church. Members of the ELCA will begin their formal study of the "Concordat of Agreement" this fall. The committee expects a 1997 vote in the respective assemblies of the ELCA and Episcopal Church.

--This story is based on a report by Frank Imhoff of the ELCA's news office.

other and the unity of the whole church in Sunday liturgies, sponsor joint seasonal prayer services, engage in shared lectionary studies, promote pulpit exchanges in non-eucharistic liturgies, cooperate in the provision of premarital preparation for couples and sponsor shared retreats and formational events for clergy and parish leaders.

Representatives of the three traditions will establish a committee to facilitate implementation of the covenant in local congregations. In addition, the committee will review the covenant each year and report to the diocese and synods. Provisions will be made for an annual celebration with the bishops presiding over a service of renewal.

An ecumenical procession, led by a cross and candles and including flags and banners from each denomination, preceded the formal signing of the covenant. The procession began at St. Stephen's Episcopal Cathedral and proceeded first to St. Patrick Roman Catholic Church and then to St. Michael's Lutheran Church before returning to St. Stephen's. At each stop, prayer was offered by the bishop of the respective denomination.

--Kenneth Quigley is chair of the department of communications for the Episcopal Diocese of Central Pennsylvania.

93107

Bishop of the Sudan pleads for assistance from the West

Bishop Seme Solomona of the Anglican Province of the Sudan recalled the day when he and a congregation of worshipers huddled in the cathedral in Yei, expecting to be massacred by an approaching rebel army. "If we are to be massacred," the bishop said to his people, "what better place to be than in the church?"

Seme's searing story, reported on a recent visit to the United States, underscored the daily climate of violence, fear and deprivation that confronts the people in his care.

As the attention of the news media and the response of relief agencies continue to focus on the situation in Bosnia, Seme and other Anglican Church leaders in the Sudan remind the world that they, too, are facing a severe crisis.

participants reviewed initial results of a survey of such covenants. Both Townley and Agnew agreed that information gleaned in the survey from across the church will inform an upcoming ecclesiology consultation in October. "That meeting will help to shape our church's next steps on the ecumenical journey for years to come," Agnew said.

Townley said that the October consultation may also help to answer a question that concerned several EDEO participants in Milwaukee: "How do we raise up a new generation of committed ecumenists?"

93106

Episcopalians, Lutherans and Roman Catholics in central Pennsylvania sign historic covenant

by Kenneth Quigley

Lutherans, Episcopalians and Roman Catholics in central Pennsylvania signed an historic ecumenical covenant on May 23, committing themselves to work together in the cause of Christian unity.

More than 350 people witnessed the historic moment during a service of celebration as bishops from the three traditions signed the covenant on the altar of St. Stephen's Episcopal Cathedral in Harrisburg, Pennsylvania. Nearly 500,000 Christians in a 23-county area of Pennsylvania are affected by the covenant.

"I am filled with anticipation for the months and the years to come," said Episcopal Bishop Charlie McNutt of the Diocese of Central Pennsylvania at the service. McNutt said the new covenant signaled a "solemn and joyful moment" that will usher in a "whole new spirit for mission--a whole new empowerment to use our communions and our resources and our prayers to do God's will in our parishes and congregations throughout this central part of Pennsylvania."

Covenant includes prayer and practical cooperation

Ecumenical officers from the three traditions worked for nearly four years to fashion and refine the covenant. Among the provisions of the covenant, clergy and parishes of the three traditions are asked to pray for each

According to Seme, a desperate need for clothing, medicine, doctors and nurses, and educational opportunities continues to threaten the lives of thousands who have fled the ravages of a decade-long civil war.

Culturally divided

The Sudan is a nation divided by culture and religious conflict. In the south where Seme lives, an African culture of Christians and adherents of native religions predominates. In the north most citizens are Muslims and consider themselves Arabs. The population in the Sudan includes 5 million Christians of which 2 million are Anglicans--nearly the same number as Episcopalians in the United States.

Seme is one of two bishops in charge of the 11 Anglican dioceses in the southern part of the Sudan that is controlled by rebel forces who are waging war against the Muslim government located in the capital, Khartoum.

Although the current battles in the civil war began 10 years ago, the Sudanese people have endured war for 29 of the last 39 years. In the past decade, more than 600,000 people have died as a result of the war. Currently more than 700,000 civilians live within the area of the fighting.

Nearly 3 million people have been displaced in the Sudan. Approximately 750,000 Sudanese are totally dependent on relief assistance for survival, and an equal number are at risk. UN officials contend that war is responsible for more deaths than the drought conditions or the scarcity of natural resources.

The church grows despite the war

Despite the carnage and upheaval of the war, the Anglican Church is enjoying "great growth in the south," Seme said. "God has used us in war and the church has grown by leaps and bounds," he said.

Although Seme and his cathedral congregation were permitted to leave Yei unharmed, the city is now controlled by a government garrison. The bishop's former office and his house are being used by the government troops and Seme can go only within a five-mile radius of Yei to minister to his people.

--based on a report by Katerina Whitley of the Presiding Bishop's Fund for World Relief



news briefs

93108

Conference seeks to end sexual, domestic violence

The first interreligious, bi-national (United States and Canada) conference on sexual and domestic violence, *Called to Make Justice*, was held May 2-5 in Chicago. "Justice is perhaps the most important connection between two people," said John Stoltenberg, lecturer and author of *Refusing to be a Man*. "We need fairness and respect as much as we need air, food and shelter." A panel of abuse survivors, moderated by Dr. Mary Pellauer of the Evangelical Lutheran Church in America's Commission for Women, offered suggestions on how faith groups might "join the holy work" and "reach out into each shattered, shaken soul." Panelists said that churches need to address sexual violence issues directly. "When that doesn't happen we don't get help," one panel member said. The conference, which drew over 330 participants, was sponsored by the Seattle-based Center for the Prevention of Sexual and Domestic Violence. The commission on family ministries and Human Sexuality of the National Council of Churches, and B'nai B'rith Women were co-sponsors.

Episcopalians urge change at women's consultation

Episcopal observers attending the First National Ecumenical Consultation for Young Women, April 29-May 2 in Chicago, urged church leaders to put young people in active leadership roles. The consultation, sponsored by Church Women United, grew out of the desire of national women's organizations to increase the participation of young women in the life of the church. Marcy Yeisley of New York, and Dawn Conly and Kyung Ja Oh of Chicago represented the Episcopal Church among the 35 participants from 10 denominations who attended the consultation. "If they really want to get young people involved, they have to give up some power--based on age, race and class," said Conly. "The groups need leaders who are more representative of the people who are outside the church." According to Oh,

the groups needed to offer opportunities to take a stand on "social issues and...to discuss those important issues that generally make people uncomfortable. We saw a need to...have the courage to speak out and take action."

Carey criticizes Anglican in Muslim government

Archbishop of Canterbury George Carey has publicly criticized Anglican Bishop Gabriel Roric Jur, bishop of Rumbek in the Sudan, for accepting a post as foreign minister in the Muslim government of the Sudan. In a strongly worded statement from Lambeth Palace, Carey expressed "grave disquiet" about Jur's decision and added that "this conflict had scandalized many Christian people." As a cabinet minister, Jur serves a government that has been accused of persecuting Christians in the southern part of the country. In response to Carey, Jur said, "We are an independent church and take our own decisions. I don't think [Carey] understands the situation." Jur also noted that the archbishop of Canterbury and other bishops serve in the British government.

Peace of Jerusalem not based on military force

Contending that "religion should foster rather than hamper efforts to achieve peace," 30 participants at a recent colloquium on the spiritual significance of Jerusalem declared that the peace of Jerusalem "must be based on justice and not be maintained by any military force. A just peace will encompass economic, educational and social development for all as well as a common struggle to preserve the environment which is one of the many blessings of God." The participants, representing Christianity, Judaism and Islam, were hosted by the World Council of Churches, the Lutheran World Federation, the Vatican Commission for Religious Relations with Jews and the Pontifical Council for Interreligious dialogue.

Canadians issue statement on former Yugoslavia

The leaders of 11 Canadian denominations and the president of the Canadian Council of Churches issued a statement on May 3 about the suffering in the former Yugoslavia, calling for commitment to reconciliation and co-existence in the region. "The moral dilemmas of the conflict, where an arms blockade gives military advantage to one side over others, and where assistance to asylum seekers appears to accommodate the ethnic cleansing policies we want to oppose, have weakened and confused international efforts to reach a diplomatic solution to the conflict...", the statement said. The church leaders added that they "express these concerns with a deep awareness

of the use of religion on all sides to justify repression and military aggression. This must be confronted and condemned in the face of a God who makes no distinctions in the name of justice."

Cardinal Ratzinger favors turning altars around

Cardinal Joseph Ratzinger, head of the Vatican's Congregation for the Doctrine of the Faith, said in recent interviews that "the priest has become too important" in the mass and that it may help to turn the altars around again. After Vatican II the altars in most Roman Catholic churches were moved away from the wall so that the priest could face the people. "Those attending mass must always be looking at him," Ratzinger said, when liturgy should be focusing on God rather than the human fellowship. The focus on the role of the priest has also encouraged feminists who argue for women priests, the cardinal argued. He also said that "a serious liturgical problem exists today" and blamed some excessive liturgical innovations that, he contended, had led to "an increasingly empty liturgy," contributing to the decline in church attendance in Europe and the United States.

Patterns of religious giving

Members of the nation's 258,000 local congregations dropped \$39.2 billion into collection plates in 1991--about half of what the U.S. Defense Department spent on military personnel the year before. Church members also gave \$19.2 billion worth of their time to their local religious groups in 1991, about \$4 billion less than the U.S. government spent on education in 1990. Overall in 1991, local congregations raised \$48.4 billion and spent \$47.6 billion, with \$6.6 billion of that money donated directly to other organizations or needy individuals. These figures were reported by a group called Independent Sector in its study of the connections between religious commitment, giving and volunteer work. The report, *From Belief to Commitment*, was funded by the Lily Foundation.

Rochester seminary opens new women and gender studies

A three-day celebration inaugurated a new program for women and gender studies at the Rochester Divinity School, an accredited seminary of the Episcopal Church. The celebration presented the story of the struggle and vision of women to become full partners in ministry and culminated in the installation of Dr. Melanie A. May, associate professor of Theology, as Dean of the program.

Religious belief remains vital around the world

Religious belief remains strong among most of the 19,000 people surveyed in 14 western Christian and Jewish countries, sociologist Andrew Greeley reported May 17 to members of the International Social Survey Program at their annual meeting in Chicago. "God didn't die, even under socialism," he said. Greeley found belief strongest in the United States, Ireland and Poland, and weakest in East Germany and the Netherlands, with some signs indicating renewed religious belief in parts of Eastern Europe. The report, *Religion Around the World*, is the most comprehensive international study of religion based on representative national samples ever undertaken. Nine of 10 people in Ireland and the United States believe in God, as do eight of 10 in Italy and more than two of three in Israel, Britain and New Zealand. The survey found East Germany and the Netherlands to be the least religious countries, with the majority rejecting belief in God. Belief in life after death is higher among people younger than 35 in East Germany, West Germany, Slovenia, Israel and Hungary than those in the middle years of life. However, only 12 percent of all people in East Germany believe in life after death, compared with 33 percent in Slovenia and 42 percent in Israel.

People

David E. Sumner received an honorable mention in HarperSan Francisco's 6th annual "Best Sermon" competition, and his winning sermon appears in the recently published book *Best Sermons 6*. Sumner, a layperson at Grace Episcopal Church in Muncie, Indiana, preached only one sermon in 1991 and that was the one he entered in the 1992 competition. He preached the sermon while the rector, the Rev. Charles Mason, was on vacation. Sumner is assistant professor of journalism at Ball State University. He is author of *The Episcopal Church's History 1945-1985* and a lay graduate of the School of Theology at the University of the South. Sumner's sermon "Are You Going His Way?" won recognition in the "evangelistic" category.

Howard E. Galley, Jr., 64, a renowned liturgical scholar in the Episcopal Church and principal editor of the 1979 Book of Common Prayer, died May 20 in Jersey City, New Jersey, from pneumonia and complications from emphysema and lung cancer. As assistant to the coordinator for prayer book revision, Galley served on the committees for the revision of the Daily Office, the Holy Eucharist, the Church Year, the Lectionary, the Rubrics, as well as

the editorial committee. From 1980 to 1984, Galley was an editor with the Seabury Press, responsible for acquiring and editing books on liturgics, Scripture and preaching. Since 1984 he was a freelance editor, working primarily for the Morehouse Group. Galley was the author of *The Ceremonies of the Eucharist: A Guide to celebration* (Cowley Publications, 1989), editor and compiler of *The Prayer Book Office* and *Morning and Evening Prayer*, editor of *A Prayer Book for the Armed Forces*, and author of Eucharistic Prayer C in the 1979 Book of Common Prayer. He also produced the 1981 revision of "White and Dykman," the annotated constitution and canons for the Episcopal Church.

Ruth Nicastro has been named an honorary canon of the Cathedral Center of St. Paul in the diocese of Los Angeles. The announcement was made by Bishop Frederick Borsch during a diocesan service honoring Nicastro who will retire from her position as missionary and editor of *The Episcopal News* on June 30. Nicastro is the first honorary lay canon appointed by Borsch.

Bob Williams has been appointed missionary and editor of *The Episcopal News* of the diocese of Los Angeles. Williams served as communications assistant and managing editor of the *News* for six years. After working in the diocese of Washington in a similar position, he returned to Los Angeles and worked as a teacher, communications freelancer and regional reporter for the *News*. Williams was appointed by Bishop Frederick Borsch after he was chosen unanimously by a five-person search committee.



news features

93109

Presiding bishop's remarks on situation in Bosnia-Herzegovina

I have today joined in a common effort to prepare and release a statement from member communions of the National Council of Churches in the USA on the tortuous subject of Bosnia-Herzegovina. To find common ground on this most vexing issue has been a major challenge for the religious community.

I think our joint statement moves us from more hand-wringing to making some important recommendations.

By providing basic principles for armed intervention aimed at stopping the war, I believe that we have moved reluctantly towards accepting armed intervention in this situation as a morally legitimate option.

We have also called for the United States to provide ground forces to assist the humanitarian United Nations forces now on the ground in Bosnia. We also have recommended that the UN mandate be expanded to include protection of civilians and policing of borders to prevent a spread of the conflict.

We have also not ruled out lifting the arms embargo against Bosnian Muslims if we are not able to provide them adequate protection. And the issue of air strikes must be considered only in the context of a U.S. commitment to ground forces and assurances of protecting civilian populations and cultural sites.

These are hard issues with which we are grappling, but I am grateful we are moving towards a stronger commitment to see this even war ended. I have personally been deeply saddened and outraged at the continuing atrocities in Bosnia-Herzegovina. These despicable acts of inhumanity are an utter contradiction of our calling as human beings to be in brotherhood and sisterhood with one another across all religious and ethnic boundaries.

Despite herculean efforts by Lord Owen and Cyrus Vance and others,

the atrocities continue and parties to this conflict flaunt their contempt at the international community.

In the Gulf War, which I opposed, the United States/United Nations started a war in response to the invasion of Kuwait. In the Balkans, the UN/US seeks to end a war. This war has been raging out of control for over a year and remains an affront to human decency every day that it continues.

Even as we discuss the option of force, I pray that the Serbian government has at last become serious about stopping this war and joining the peace effort. My prayer is that all the parties to this conflict be converted to a path of peace with justice to which I fervently believe all the great religions of the world are called to bear witness.

The Most Rev. Edmond L. Browning
Presiding bishop and primate
May 14, 1993

93110

Statement by church leaders on Bosnia-Herzegovina, May 14, 1993

Together with Christians around the world, the churches brought together in the National Council of the Churches of Christ in the United States of America pray daily "for the peace of the whole world" asking, "Lord, have mercy." As we observe the horrendous slaughter taking place in the former Yugoslavia, the contrast between our hope for peace and the actual evil of war weighs heavily upon us, just as it does on many Muslim believers who share our deep longing for a just peace.

Over the past two years, the churches have spoken about the gathering dangers of the situation in the former Yugoslavia and how this conflict assails its peoples and threatens their neighbors and the world as a whole. We have supported efforts of the World Council of Churches, which in concert with the Conference of European Churches has sought to bring together religious Orthodox Christians, Roman Catholic, and Muslim leaders, seeking to stem the conflict, provide succor to its victims, and mediate its resolution. We have supported the efforts of the Serbian Orthodox and Roman Catholic churches,

Muslim relief organizations and other bodies to provide humanitarian assistance to all victims without distinction.

Today our nation and its leaders are struggling with decisions of great moment regarding our collective responsibility in the face of this continuing tragedy and the intransigence of the parties to the conflict. As church leaders, we know how wrenching are the alternatives for many people. After consulting together, we offer these reflections, which we hope will assist our congregations and the civil authorities we have elected to lead us through such difficult times as they decide on the appropriate course of action.

We wish to reiterate our appreciation for the efforts of Mr. Cyrus Vance and Lord David Owen, on behalf of the United Nations and the European Community, to obtain a negotiated solution. The framework they have elaborated remains the best present hope for a temporary end to the fighting and for a gradual resolution of the manifold conflicts which give rise to it.

We also appreciate the careful, deliberate process of consultation undertaken by our own President, his Secretary of State and other advisors with regard to further steps incumbent on our nation. We affirm the Administration's insistence on setting clear, defined and achievable goals and limits for direct United States involvement, and its insistence on working within the framework of the United Nations and together with the European governments closest to the conflict. Prayers are lifted daily for our President and all in authority who wrestle with these decisions.

Principles Guiding Our Response

In our work together in the National Council of Churches certain basic principles have evolved which we believe should govern the United States' response to situations like these. They include:

- Peace-keeping and peace-making missions must remain at all times faithful to the humanitarian aims of ending the suffering of people on all sides of the conflict;
- Peace-keeping forces deployed to situations of conflict should be under United Nations command;
- Any deployment of such forces must be in support of efforts to help the victims and to intensify diplomatic and economic pressures to achieve a cease-fire and a negotiated settlement;

- U.N. forces deployed to a conflict situation must avoid becoming or appearing to be party to the conflict;
- The burden of providing such forces should be shared equitably as possible by all nations, with primary responsibility lying with the governments of the region concerned;

Proposals for Action

There is legitimate hesitation in the United States to become bogged down in a conflict far from our own shores and one in which no end can be predicted in the near future. Nevertheless, we believe that there are compelling reasons now for our nation to assume a greater share of the burden now being assumed by nations participating in the U.N. Protection Force (UNPROFOR). We can no longer stand by as human rights are violated in a wholesale manner, justice is flaunted and peace in this part of the world hangs in the balance.

We believe that the commitment by the United States of a significant contingent of peace-keeping forces to the UNPROFOR effort would greatly strengthen the hand of the negotiators and signal to all parties the resolve of the major powers together to bring an end to the pointless and endless suffering being inflicted on virtually all peoples in the former Yugoslavia and which threaten to escape their present bounds.

We encourage the Administration to press in the United Nations Security Council for a broad interpretation of the UNPROFOR mandate to include:

- The strict enforcement of the Security Council's economic and arms embargo;
- The containment of the conflict;
- The policing of borders in close proximity to the present conflict;
- The protection of threatened civilian populations;
- The protection of U.N. personnel charged with the

delivery of humanitarian assistance and safeguarding of refugees;

- The deployment and protection of U.N. human rights monitors and the implementation of the decision to establish a war crimes tribunal.

Out of concern to limit further suffering by non-combatant populations of Bosnia-Herzegovina, we believe the use of air strikes is inappropriate as an alternative to the deployment of a significant U.S. contingent to UNPROFOR.

We would oppose the lifting of the arms embargo in Bosnia-Herzegovina. To do so would almost certainly escalate further the fighting. However, the world community cannot in good conscience deny a besieged populations' access to the means of self-defense if their needs for safety and survival are not otherwise assured.

We recognize that consideration of military response to any situation of conflict raises excruciating moral, ethical, as well as strategic, tactical and political questions. We offer these reflections in the hope that they will assist our nation's leaders and our citizenry as they face difficult choices.

We issue this statement praying for a miracle: that love will overcome hate and a spirit of reconciliation will overcome violence. We ourselves will continue to pursue dialogue with communities of faith in the former Yugoslavia, exhorting them to act as agents of reconciliation, and supporting them in these efforts to the very best of our ability.

Above all, we pray "for the peace of the whole world. Lord, have mercy."

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(Editors note: the following article appeared in the May issue of *Anglican Observer*, a publication of the Office of the Anglican Observer of the United Nations. It is reprinted with permission. Editors may find it particularly relevant in conjunction with the United Nations-sponsored World Conference on Human Rights in Vienna, Switzerland, June 14-25.)

Humanitarian intervention: parting the waters of sovereignty

by the Rt. Rev. Sir Paul Reeves

A classic statement of the foundations of the modern state is to be found in Thomas Hobbes' *Leviathan*. The state, he said, has the right to make laws and administer justice, the right to make war or peace, the right to reward or punish. All rights flow from the sovereign. It may seem a harsh doctrine but the essential elements still hold: modern states have a moral right to control the policies of their territories. Without sovereignty there would be chaos.

In his seminal report, *An Agenda for Peace*, the Secretary General of the United Nations acknowledges the fundamental sovereignty and integrity of the state but nevertheless believes that "the time of absolute and exclusive sovereignty however has passed, its theory was never matched by reality."

Disease, like drug trafficking, knows no boundaries, refugees are driven from one country to another, advanced communications and global commerce create an interdependent world. The United Nations for its part is buffeted by the contradictory pulls of what is called "a time of global transition." There are regional associations of states like the European Community which seek to deepen cooperation through a European central bank but at the same time the former Yugoslavia is only the latest of a number of situations where fierce nationalism and assertions of sovereignty provoke brutal conflict and break up what was formerly one country.

Intervention in the domestic affairs of a sovereign state is not new. American and European assistance to former Soviet Republics is geared to support their transition to democracy and free market economies. The imposition of sanctions on South Africa and the former Rhodesia in order to encourage political change in those countries is an intervention by the international community. Supplying arms to the opponents of a government is

a clear form of intervention.

Commentators would say that some interventions in the past have been done on a selective basis, often as a tool of the powerful against the weak. In the words of one commentator, "Had the world community reacted differently to the first invasion by Saddam Hussein, the invasion of Iran, the second invasion, that of Kuwait, would have been averted. If Israel's first occupation of 1967 had been dealt with firmly and justly by the United Nations, the second occupation, that of Southern Lebanon, would not have occurred."

Concept of intervention has evolved

International law emphasizes national sovereignty and the principle of non-intervention. What is not clear is the extent to which international conventions prohibit interventions in all cases, especially for human rights abuses. The United Nations Charter does not provide a clear answer: while only a breach of the peace can justify United Nations intervention, yet the universal nature of human rights is also affirmed. Certainly what we have seen in the past 20 years is the development and acceptance of universal standards of Human Rights. Not unnaturally, the concept of intervention has also evolved. As one legal expert put it, "A nation can no longer maintain that the treatment of its own citizens is exclusively within its own jurisdiction."

There is an increasing interest by the international community in the concept of humanitarian intervention to stop human rights abuses or to help those who are vulnerable or at risk. Even though the term "humanitarian intervention" was studiously omitted, the principles to guide humanitarian assistance are annexed to the General Assembly Resolution 46/182 of December 19, 1991. Such assistance "must be provided in accordance with the principles of humanity, neutrality, and impartiality; that the sovereignty, territorial integrity, and national unity of States must be fully respected in accordance with the Charter of the United Nations, and that, in this context, humanitarian assistance should be provided with the consent of the affected country and, in principle, on the basis of an appeal by that country." The Resolution is a very careful attempt to balance the requirements of sovereignty against the need for access by means of methods such as "corridors of peace" and "zones of tranquility," which in effect are local cease-fires.

But once you have accepted the principle of humanitarian intervention there still remains the task of establishing the criteria which will govern the use of such interventions. The questions are obvious: Will the force be appropriate or excessive? How long will the intervention last and what is its purpose? Who bears the consequences of the intervention? Governments may

well be reluctant to consent to interventions until these ground rules have been negotiated.

Use of force for humanitarian purposes

But it is a slippery slope. Ambassador Jan Eliasson, now United Nations Under Secretary General for Humanitarian Affairs, has acknowledged the danger faced by relief workers. And in Yugoslavia the rules of engagement for peacekeeping troops accompanying convoys of the United Nations High Commission for Refugees have been reinterpreted so that "self defense is deemed to include situations in which armed persons attempt by force to prevent United Nations troops from carrying out their mandate." Even before the criteria have been established, there are calls for the explicit use of force in carrying out humanitarian assistance mandates.

You may wonder if there could ever be a humanitarian intervention which did not contain some element of self interest. The Security Council Resolution 688 passed in the aftermath of the Gulf War of 1991 declared the Kurdish situation in Iraq to be a threat to international peace. As a consequence a zone was established in Northern Iraq to protect the Kurds. Assessments of Operation Provide Hope varied markedly. Some saw it as an international intervention to prevent suffering. Others, noting that Kurdish pleas had been effectively ignored since 1920 and that the intervention did not apply to Kurds elsewhere (notably Turkey), interpreted the whole enterprise as flawed by the self interests of the states which had made up the United Nations-encouraged coalition.

Revise the UN charter?

Whether it be true or not, there is a growing perception in the South that the United Nations is becoming a tool of powerful countries like the United States. Some would say that the United Nations is not really a democratic body, that the Security Council is an arena where economic and political pressure can be used by some countries against others in order to facilitate the passage of favorable resolutions.

There is talk of revising the Charter. The nations of the South would be interested in a reform of the United Nations that would make it reflect more adequately the will and interest of all the member states. The membership of the Security Council and the veto powers of the Permanent Five are being scrutinized carefully. Humanitarian issues and their relationship to questions of reforming the United Nations so that the organization may better respond to humanitarian emergencies have long been discussed.

The World Conference on Human Rights takes place in June of this

year, the 50th anniversary of the United Nations. There has been great difficulty in getting an agreement on an agenda and some Asian countries have been positively unwelcoming to the presence of Non-Governmental Organizations at the Preparatory Meetings. Some would argue that the Western emphasis on political and civil rights is a reflection of Western culture while the South's concern for economic and social rights has been ignored. If you hold this position then you may argue that sovereignty is the protection of the weak and there can be no grounds at all for infringing that sovereignty. It is a debate which raged at the Rio Earth Summit of 1992 and explains why national sovereignty was emphasized so much in Agenda 21, one of the basic documents that came out of Rio.

'We all belong together'

There is another, more poignant way to see our world. From outer space it is now possible to see our earth whole and what we assumed was so immense and limitless now seems small, fragile and finite. An observer on a space flight wrote, "The first day we all pointed to our countries. The third and fourth days we were pointing to our continents. By the fifth day we were aware of only one earth." From space the perspective is not simply of our fragility but also of our interdependence. Reality cannot be fragmented because we all belong together.

The tragedy of Somalia, Angola, Northern Ireland, the Sudan or the former Yugoslavia is that people are still locked into their old memories and fears and there seems little chance of leading them on to a new and better future. This must not dissuade people of faith. We are committed to work for the community of communities in the one world which the one Sovereign God has made. To quote Psalm 24:1, "The earth is the Lord's and all that is in it, the world and all who dwell therein."

--The Rt. Rev. Sir Paul Reeves, former primate of the Anglican Church in New Zealand, is Anglican Observer at the United Nations.

93112

As coal strike looms, Episcopalians say prior strike was mix of crucifixion and resurrection

by Stephen Weston

As the threat of a major strike by miners against the Peabody Coal Company looms over the hills and valleys of the coal fields, Episcopalians who were involved in a previous strike against the Pittston Company contend that their struggle was a financial, emotional and spiritual experience.

"Something fundamental happened to me," said Uncas McThenia, a professor of Law at Washington and Lee University in Lexington, Virginia. The Pittston strike broke out in 1989 when McThenia was serving as a Jubilee intern in Appalachia during a sabbatical. "I was ministered to by people in the region who opened their hearts to me. There's something powerful and simple about being an evangelist--to go out with a stick and a knapsack knowing that you're now the guest and that your host is determining what's for supper."

"I'm not completely done with the experience," McThenia said. "That time four years ago healed a real wounded part of me, a part which separated a fault line between my intellect and my soul, between being a professional and living into the reality of Jesus' resurrection."

The Pittston strike helped McThenia to revise his views of ministry. "It's easy to heal others, and bring other people in: it is hard to hang out, to give up control," he said. "Part of being a professional usually means being powerful--drawing lines to separate yourself from other people."

What happened to McThenia during the strike erased the lines. "I lived into that paradox. The time to be an advocate is when you give up being a lawyer and just stand there, sharing their pain and having them share yours," he said. "Ministry started when they [the coal strikers] ministered to me, and I didn't have a darn thing to do with it." McThenia said that he went into the coal fields as a stranger. "They trusted me as a friend: I was a stranger no more."

Following Christ's call--no matter the price

The price for standing with the mining community cost one priest his job. The Rev. Bob Thacker, rector of Christ Church in Roanoke, was arrested on May 24, 1989, at the entrance of Pittston Company's Moss Three coal preparation plant near Carbo, Virginia. As the result of parish conflict in the aftermath of the strike, Thacker was forced to resign.

Thacker, now rector of St. Mark's Anglican Church in Bermuda, said that his action was right for the time. "It impressed upon me the importance of advocacy, not just what I've done for the cause, but for the person. When confronted with issues of a moral nature, for our own integrity, to save our own souls, we need to say what we're called to say. Because we have to do it," Thacker said.

Thacker said that his sense of Christian hope urges him not to give up. "We need to follow where the call leads us. We have the choice of stepping into life, or stepping away from it."

"People in the institutional church were threatened," said Judy Furr, a member of Christ Episcopal Church in Pulaski, Virginia. "When you take a stand with the underprivileged and you're privileged, you've betrayed your class and culture. You're a threat to the community and you will pay for it."

McThenia believes a class struggle continues over the control of land and its ownership. "Over 70 percent of Dickenson County in southwestern Virginia is owned by four or five companies that extract minerals such as coal. We see people as being poor because (we think) they deserve to be poor, rather than recognizing that we're depriving them of land and mineral rights," he said. "It's been that reality of class in America."

Tension between hope and fear

Several women who were involved in the Pittston strike report that their experience helped them to define themselves in an entirely new way. "It radically changed who you were," said Linda Johnson of St. Paul, Virginia. Johnson reported that women helped to feed and house the demonstrators in the strike. In return, many of the women "went out into the world to tell what was happening to them. They walked picket lines, shaped strategy and went to jail."

Johnson said that the strike struck at the heart of her own personal history. "As a child who grew up in the coal camps of West Virginia, I knew what it was like to live without a job, without a contract. That is very hard, very scary. For me the dimensions of this strike were intellectual, political and spiritual, but also of the heart." The impact of the strike produced character changes, Johnson said. "We became critical lovers of democracy--we had to stand up and fight for it."

Men and women in the coal fields found themselves in good company. "They were joined by pilots from major air carriers, farm workers, and church people," Johnson said. For her, the period of the strike was a time marked by a tension between hope and fear. "For people who live by the Gospel, hope gets particularized--this strike was one such case. Some people in the church

were affirmed. Some people stood up and shouted, 'this is absolutely wrong.' The same thing happened when Jesus went to the cross. You stand and shout, weep and mourn, or be joyous."

Johnson said that she hopes the problems between miners and the Peabody Company will not repeat the history of the earlier Pittston strike, but she's not optimistic. "In a strike everybody loses. I hope there will be no massive strike this time. Sometimes that is labor's only hope. But nobody wins." A repeat strike "could be devastating" for the miners, she said.

--The Rev. Stephen Weston is a freelance writer and rector of Christ Episcopal Church in Pulaski, Virginia.

93113

Russian church struggling with rebuilding, volunteer discovers

by James Solheim

When Rita Henninger went to Moscow for language study in the spring of 1990, the Russian Orthodox Church was just beginning to face the staggering challenge of reopening thousands of churches and monasteries returned by the government.

Aided by her studies of Russian history, literature and language at Brown University, Henninger was interested in the church's changing situation.

During an interview in New York, Henninger told a revealing story. "In the beginning of Holy Week I stumbled into a church that was being used as a meat locker. Its frescoes were covered in ice. In the cupola was the face of Christ surrounded by angels. The angels were still covered in gold, but their faces and the face of Christ were all blackened out." She found the image both "disturbing and moving" and symbolic of the situation facing the whole church after the 73 years of Soviet power.

After a Good Friday service later that week, Henninger heard for the first time about the continuing persecution of a Christian friend's children by other children. They were teased and ostracized at school for their faith. This

too deeply distressed her. Then on Easter, a friend almost in tears asked Henninger to pray for her.

Nonbelieving friends often expressed the feeling that God was inaccessible to them. "They thought God had turned his back on Russia, that he was no longer available to Russians," she said, "because Russia had abandoned God and therefore wasn't listening to their prayers." This affected her strongly. "They would say this was a deep sadness and ask me to pray for them and for their country. This convinced me that I wanted to come back and try to support the church as it struggled to grow," Henninger added.

A year in Russia

Returning to Brown for her senior year, Henninger inquired about the possibility of spending a full year in Russia, working in a parish. Prof. J. Robert Wright of New York's General Theological Seminary helped Henninger put together a proposal, which was approved by the Joint Coordinating Committee of the Episcopal Church and the Russian Orthodox Church and she received funding from the Scaefe-Anderson Fund. A member of the committee, author Suzanne Massie of Cambridge, Massachusetts, then helped to line up a host family in the city of Obninsk, a new Soviet city built after the war and previously closed to foreigners because of nuclear research.

"Since the city was new, there were no churches, and the new parish of St. Tikhon had to be built from scratch," Henninger said.

While the work was being completed on the church, Henninger visited other churches in the Kaluga and Moscow dioceses, speaking to priests and parishioners and trying to understand parish life. She noted substantial differences between parish life in Moscow and the rural areas where there was more emphasis on church restoration and less on outreach. "This is because the church building is essential for the serving of the Divine Liturgy, which is viewed as the primary form of outreach," she observed. Whereas, in Moscow, a parish asked her to aid in their outreach through charitable activities by organizing a soup kitchen for the elderly.

Role of the priest

In looking at the role of the priest in the parish, Henninger noted that a great deal of pastoral care is focused in the sacrament of confession. "It is important for a priest to be a good confessor, to know his people--that is at the core of church membership," she said. "Parish life grows and develops around the priest and that role," she added. "And people will travel quite far to find a good confessor."

Henninger also expressed admiration for the devotion of the Russian

Christians to pilgrimages. "On feast days of major Russian saints, it is not unusual to see hundreds of people traveling to monasteries, some by foot," she said. These pilgrimages were kept secret during the decades of Communist persecution, she observed, "and they were often disguised as camping trips."

Gloomy about the future

During the year Henninger noted changes in mood of the people, "from general hopefulness that the future would be better to one where nobody has much hope about things getting better. But they are convinced that the situation cannot continue as it is, and speculate about how it will change and by what means," she said.

In that gloomy atmosphere, some Russian Christians are seeing "signs of the times," the apocalyptic prophecies that are imbedded in the Russian psyche. At the same time, though, Christians are playing an important role in this time, acting as agents of kindness in a particularly cruel period.

When asked about her impressions of the year in Russia, Henninger said that she was excited about the renewal of church life and hoped to share the good news with Americans that "the Russian Orthodox Church is alive and growing. It's doing amazing things in people's lives and society, and it deserves our admiration, and needs our prayers and support."



reviews and resources

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Anglican Institute announces 1993 convention

Archbishop of Canterbury George Carey will be the keynote speaker in the Anglican Institute's 1993 convention, "The Practice of Anglicanism." The conference will highlight Anglican heritage, examining in detail those areas of religious life that characterizes the Anglican community. The convention will be held in Colorado Springs, Colorado, October 20-23. "Although geared primarily for our clergy, it is conceivable that some active Episcopal lay persons would also enjoy our examination of moral theology, evangelism and other areas of interest," said the Rev. Don Armstrong of the Anglican Institute. The cost of the convention is \$225. For more information, call Fred Whitacre, Anglican Institute executive director, or Sally Hopkins, the conference administrator, at (719) 633-9011.

Handbook on refugee resettlement available

Plenty Good Room, a handbook for refugee reception and resettlement, is now available from Episcopal Migration Ministries (EMM). Refugees sponsored by EMM through more than 50 diocesan refugee programs find hope, safety and personal support as they come to the United States and begin rebuilding their disrupted lives. This handbook is intended primarily as a resource for parishes making the commitment to sponsor a refugee family or individual. According to the handbook's foreword, "Ministry to refugees is of more critical importance than ever before. Your commitment to sponsor a refugee family or individual is a tangible response to the world's homeless. While there is no one perfect way to sponsor refugees, we hope that this handbook will be helpful in organizing your resources for refugee ministry." To receive *Plenty Good Room* write to Episcopal Migration Ministries, The Episcopal Church Center, 815 Second Avenue, New York, NY 10017.

Chicago to host seminar on Anglicanism

The Diocese of Chicago will host a seminar on Anglican heritage, ecumenism and the challenges facing the Anglican Communion in the 21st century prior to the opening of the Parliament of World Religions this fall. The August 27-28 seminar, known as the "Pre-Parliament" will feature Alaska Bishop Steven Charleston in a keynote address. Charleston, a member of the Choctaw nation, is an authority on cross-cultural issues. The August 8-September 5 Parliament of World Religions in Chicago will commemorate the 100th anniversary of a similar meeting in September 1893 held in conjunction with the Columbian Exposition world's fair. The Parliament of World Religions is designed to promote cooperation and collaboration and understanding among religious communities. Cost of the Anglican Pre-parliament, including conference materials and two boxed meals is \$10 per person. Checks should be made out to Anglican/PWR and sent to the Anglican Pre-Parliament, Episcopal Church Center, attention: Nan Blottner, 65 E. Huron Street, Chicago, IL 60611. For additional information, call the Rev. Edward Curtis (312) 922-1426 or Brooks Davis (312) 944-5082.

Photos available in this of ENS:

1. Sudanese refugees seek escape from hunger (93107)
2. Bishops sign ecumenical covenant (93106)
3. Priest is at center of parish life in Russia (93113)

Tentative mailing dates for future ENS releases are June 7 and June 23.